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THE
DOCTRINE
AND
PRACTICE
OF
CHRISTIANITY,

Inconsistent with the
HAPPINESS OF MANKIND,

Clearly demonstrated in a LETTER to
His Grace the Archbishop of Canterbury:

BEING

Lucifer, p. 24.

An ANSWER to all that has been or can be said
in Defence of RELIGION in general;

Particularly that Mode of Worship professed by those
who call themselves Followers of CHRIST.

not in

Fables by Law establish'd pass for Religion. HOBBS,

L O N D O N:

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THE
DOCTRINE

OF

CHRISTIANITY

AS PRESENTED

IN THE

THE GOSPEL OF CHRIST



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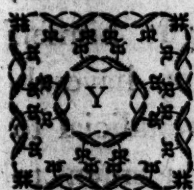
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well as you, and may say, without vanity,
that my desire is not to be more esteemed and
respectable than you. I am Archbishop
of Hell, and as such, think myself upon a
foe to the people of God's vicar,
his chosen people, the wife of God's vicar
upon earth, and in communion with me

LETTER TO THE Archbishop of Canterbury, &c.

MY LORD,



YOU will undoubtedly be surprised at being addressed in this public manner, by one whom you have always looked upon as your declared adversary; but, if you will please to suspend your admiration for awhile, I make no doubt, that my epistle will meet with a favourable reception from you, and that you will not think such a correspondent unworthy of your notice.

IN the first place, my Lord, I must beg leave to inform you, that I am at least equal

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to you in dignity. You are Archbishop of Canterbury, and I am an archbishop as well as you, and may say, without vanity, that my diocese is much more extensive and considerable than yours. I am Archbishop of Hell, and, as such, think myself upon a footing with the Pope himself, who, tho' he assumes in public, the title of God's vicar upon earth, has closer connections with me than he is willing to own.

You have, indeed, always declined having any alliance with me; though he, who is looked upon through the greatest part of Europe as the head of the Christian church, has, time out of mind, thought himself honoured by my patronage. You have always pursued measures highly prejudicial to my interests, and that is my inducement to make this remonstrance to you, which I shall do with all the respect due to your episcopal dignity: I honour the mitre, as I myself wear one,

Surrounded with sulphur and nitre.

My first complaint against you, and your rigid brethren of the church of England, is, that you cause the sabbath to be observed
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with a Jewish exactness, which greatly abridges the pleasures of people of all ranks in a metropolis whose inhabitants have, with a laudable zeal carried voluptuousness to an excess, hardly surpassed by the cities of France and Italy, where my warmest votaries reside.

I would here humbly propose the example of the French to your imitation: in France, plays, balls, and operas, are more crowded on Sunday, than any day in the week; and gentlemen play at all sorts of games, both in private houses and coffee-houses, with as little constraint on that day as any other. But, you are so precise in England, that there, none but the better sort of people game on a Sunday, and even they generally find this day hang heavy on their hands.

THE facetious Lord Foppington, in that very edifying comedy, the Relapse, justly observes, that Sunday is a vile day, and it were to be wished, that some public-spirited nobleman would take the hint he has given, and bring in a bill, that the players may work on Sundays as well as the hackney chairmen.

THOSE that move in the sphere of higher life, are not the only sufferers by this superstitious observance, the alehouse-keepers of the city of London have just reason to complain that their profits are greatly abridged, as they are contrary to all equity, forbid to draw beer during morning and evening service. I must own I cannot but join heartily with them in their exclamations against this hardship, as they would, in all probability, have as much custom on such occasions, as during the time of Bartholomew Fair. But alas! the profits of the publicans, and the social intercourse of bunters, are cruelly obstructed by the vigilance of a society, whose antipathy to all sorts of mirth and jollity, seems to equal that of the Fanatics during the usurpation.

A PRELATE of your nation, who shewed himself very well affected to my interests, was sensible of the inconvenience of debarring the populace of all sorts of amusement on a Sunday, and accordingly caused a book of sports to be published, which was calculated to prove, that it was no profanation of the sabbath to pass every hour of it, not set apart for divine service in recreations and pastimes of all sorts.

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THIS, and some other steps taken by that worthy prelate, have caused him to be censured by many as a concealed partizan of popery. For my part, I have always looked upon this as a considerable merit in him, and have always been of opinion, that all those who are averse to popery, are disaffected to my government, and inveterate enemies to the Satanic empire. My power received as fatal a blow from that schism, which you heretics call the Reformation, as did the Roman empire when Constantine quitted Rome, in order to make Constantinople the place of his residence.

IT is well known, that this removal of the imperial seat was fatal to the Roman grandeur, and mine I speak it with sorrow, has greatly declined, since so many of the potentates of Europe have withdrawn their allegiance from their ecclesiastical sovereign who always kept up so friendly a correspondence with me, and in so many instances promoted my interests, that he seemed to have the welfare of my kingdom as much at heart as myself.

I SHALL beg leave to cite a few examples which will prove sufficiently how good an ally

ally he has been to me, and how just a claim he has to the illustrious title of Antichrist. That glorious project to exterminate, in one moment, an heretical prince, and his whole parliament, both lords and commons, by blowing up the house, in which they were to assemble, was so worthy of me, that I cannot give up the honour of the invention to the conclave without blushing. However, as my sincerity is equal to my modesty, I will own ingenuously, that the pope and cardinals were before-hand with me in thinking, of extirpating heretics by gunpowder. This was, it must be granted, as good a thought as mine, when I made use of artillery in an engagement with Michael and his legion of angels in the plains of Heaven.

I MUST own, it moved my envy to see the court of Rome hit upon a stratagem which I alone should have suggested; the success indeed was not such as I could have wished; too well I know and saw the dire event: alas! this machination, which should have raised those who were instrumental in it to immortal honour, ended in their execution. This laudable effort of the court of
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Rome, to promote my interests, was unsuccessful: but the zeal, with which it has exerted itself in my cause, has not been always ineffectual: witness the establishment of that admirable tribunal the Inquisition, whose proceedings have always been as favourable to my cause, as if I myself had been president in the court.

IT is a matter of the highest concern to me, that the jurisdiction of this tribunal was never submitted to in France; many laudable attempts have been made to introduce it there; but they have been hitherto rendered fruitless by the opposition of certain persons disaffected to my person and government. Pascal, the sworn foe of the jesuits, and my declared adversary, wrote against admitting this dread tribunal in France, in a strain that scandalized every worthy member of the church of Rome, and raised my highest indignation.

THAT excellent prelate, Archbishop Laud, deserves the highest encomiums from me and all my well-wishers, for the glorious efforts which he made to introduce a jurisdiction equivalent to that of this court

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in England. The Star-Chamber was an admirable prelude to an Inquisition: the hint of it was, in part, suggested by me, and I was always highly satisfied with its proceedings; cutting off people's ears and noses was an act of authority worthy of an inquisitorial court; and, had not affairs unluckily taken a turn, highly prejudicial to the interests of my empire, I might have had the pleasure of seeing an *Auto de Fe* in London equal to those of Lisbon, Madrid and Goa.

ONE of my principal motives for addressing you at present, is to complain of the injury, which you do my empire, by constantly approving every thing that seems to have a tendency to give spiritual courts in England an authority equal to that of a court of Inquisition. Herein you manifestly act contrary to your own interest as well as that of my empire: I shall therefore lay before you such proceedings of the Inquisition as are most conducive to my interests, and shew how yours, and those of the church of England in general, would be promoted by conforming to them.

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PERHAPS, a proposal to establish the Inquisition in England may have but little weight with you, as coming from me; but, if you maturely deliberate upon what I shall offer to your consideration, I make no doubt but you will allow, that your church would receive a considerable accession of authority from it. This institution, under the pretext of employing its severities against error, does at the same time undermine the very foundation of that religion, for whose sake it seems to have been established, and consequently conduces greatly to extend my dominion, and render my empire flourishing.

THE barbarity and cruelty that is exercised by this tribunal, is so well attested, that no body can call them in question, and this proves how great their power is; and, as churchmen are said to be fond of power, this should excite you and your brethren of the church of England to do your utmost endeavours to acquire the same authority. Should it not fire your emulation to see an order of monks lay aside all humility and re-

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penitance, which should be their distinguishing characteristic, and assume a power over kings, who, as laymen, should undoubtedly be as much exposed to the censures of the church, with regard to spirituals, as the meanest of their subjects.

A great number of authors, enemies to my cause, have employed their pens against the institution, which I now recommend. Some in writing the history of the Albigenses and Waldenses, have set forth the establishment of the jurisdiction of the holy office, in colours conformable to the prejudices of the religion they had imbibed. It must be owned in general, that none but such as were attached to my interests, and those of the court of Rome, have praised with any pleasure the laudable zeal of those worthies that offered the blood of heretics, to a God who desires only their conversion; but, though the Deity suffers heresy to subsist, in order to draw good from it, I never find my account in it, more than when it produces executions, massacres, and civil wars, as it has often done in countries which
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own my influence, and that of the court of Rome.

To proceed in my design, which was to invalidate the calumny which has so frequently been thrown upon this awful tribunal, which the sovereign pontiffs, and the catholic kings, have always considered as the shield and defence of their religion, and which I have always looked upon as one of the chief props of my empire, I shall give you an account of the admirable methods of proceeding observed by this court, and the many advantages which result from thence to my cause.

WHEN the answers of a criminal do not prove satisfactory, or when his crimes are not sufficiently proved, he is condemned to the torture: of this there are three kinds; all of which are so well contrived, that had I myself exerted my invention for the purpose, I could not have discovered any more ingenious: The first, is that of the rope; the second, that of water, and the third, that of fire. In the torture with the rope, the prisoner has his hands bound behind him with a rope;

after which he is raised from the ground to the top of the cieling with a pulley ; when, letting him hang for some time in this manner, they let him fall within half a foot of the ground, but with such sudden jirks, as put all his limbs out of joint, and force him to cry out in a most dreadful manner. Thus is he tormented for an hour, and sometimes more, according to the pleasure of my zealous servants the inquisitors, or the vigour and strength of the unhappy sufferer. But, if this kind of torture does not prevail, they then have recourse to that of water ; which is done in this manner : they force the prisoner to swallow down a great quantity of water ; after which he is laid along a form, or bench, with a cavity in it, which shuts up, and presses at pleasure. A stick, or a piece of wood runs across this bench, which keeps the prisoner's body suspended, as it were, and breaking his back-bone, puts him to incredible pain. But, the torture which I am most highly pleased with, is that of fire ; which is performed in this manner : A great fire being lighted, the soles of the prisoner's feet

feet are rubbed with bacon, or some other unctuous or combustible substance ; which, being done, he is laid on the ground, with his feet turned towards the fire, and is held down in that posture, 'till such time as he has confessed all the inquisitors desire to know. These last tortures continue as the first for the space of an hour or more.

WHEN therefore a prisoner is condemned to the torture, he is carried to the place appointed for that purpose, which is called the place of torments: this is a subterraneous cavern, to which one goes down by a numberless multitude of turnings and windings, in order to prevent the dreadful cries of those miserable wretches from being heard. In this place, there are certain seats for the inquisitors, who are always present when any one is put to the torture, and for the bishop of the place, or his great vicar, or his deputy. It has no other light than that of two torches, which burn but faintly ; but strong enough to let the prisoner see the instruments with which he is to be tortured, by one, two, or more executioners. These executioners wear a habit very much like that

that of penitents. This habit is a long robe made of black buckram; their heads and faces are covered with a kind of black cowl, having holes in it at the eyes, nose, and mouth. One of these spectres immediately seizes on the criminal, and strips him stark naked, the pudenda excepted.

The inquisitors, before he is put to the torture, strongly exhort him to confess the crime whereof he is accused; but, should he persist to protest his innocence, he is put to the torture, to which he had been condemned in one of the three manners above-mentioned. This is sometimes so violent, as to reduce the sufferer almost to his last gasp; on which occasion, they send for the physician of the inquisition, to know whether it will be possible for him to bear up any longer under it. After they have, by the violence of the torments, forced from the prisoner's mouth all they desired to know, i. e. things of which he is wholly innocent, and others of which he is guilty, they do not stop here; for he must be put a second time to the torture, in order to force him to declare the motives which had induced him
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to commit the crimes of which he owns himself guilty. As for instance : in case a man has married two wives, or a wife two husbands ; or a monk or nun have entered into the married state after their taking the habit. When a criminal has, by the violence of the torture, confessed himself guilty of some crime, though it appears ever so evident, that he was excited to the commission of it from a desire of gratifying some violent passion, or through a motive of interest, he is again put to the torture, in order to make him confess whether he did not believe marriage to be a sacrament ? Whether vows are not binding ? or, Whether it is not possible to lead a life of perfect continency ? Thus, after the unhappy wretch, who is generally more actuated by the violence of the torture than by reason, has confessed more than he really knows, he is forced to submit to the torture yet another time, to force him to reveal his accomplices, or those who had either aided or assisted him in his crimes. Thus, when they have extorted from him all they desire to know, the only consolation the unhappy wretch receives,

ceives, is to be carried back again to his horrible dungeon ; where he is left a prey to his despair, and all the gloomy reflections that may arise from the pain which the torments may have left behind them : but, in case the violence of these tortures cannot extort any confession, he is carried back to prison, when the inquisitors have recourse to artifices and snares. Accordingly, several fellows suborned for that purpose, are sent to him, who, under a pretence of comforting and assisting him, or telling him that they are prisoners and criminals as well as himself, exclaim against the inquisition, affirming it to be an insupportable tyranny, and the greatest scourge that God ever inflicted upon mankind ; by this means they draw him into the snare, which is so much the more unavoidable, as it is very difficult for a person in distress to guard against pretended friendship or compassion, when masked with the appearance of sincerity. The inquisitors themselves second these artifices to the utmost of their power, by administering consolation to the unhappy prisoner, and pretending to be touched with his misfortunes ;
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that they do not intend his ruin but conversion; and that the smallest confession to them in private, which they, at the same time, promise never to reveal, would secure him from any torture, and restore him to his liberty.

THE result of all this is, that, in case the prisoner stands convicted, either by sentence of the inquisition, by the depositions made against him, or by his own conscience, he is condemned, either to death, perpetual imprisonment, to the galleys, to be whipped, or some such punishment. But, there is nothing in the conduct of the inquisitors that gives me higher satisfaction, than their custom of deferring the execution of a criminal, when they are resolved to put him to a cruel and ignominious death. Then the several moments which pass between condemnation and execution, are so many deaths; and, for this reason, I highly approve of the inquisitors, for deferring execution, sometimes a year or more after sentence of condemnation is past, and their motive to this procedure is, in my opinion, highly laudable; it is certainly an admirable policy to put a considerable number of criminals

animals to death at the same time, as this renders the execution more dreadful, and consequently a greater example.

THE sight of so many criminals condemned in this manner to die, without any regard to age, sex, or quality, must certainly contribute greatly to the propagation of the catholic religion; and consequently tend, in some measure, to promote the interests of my empire, since the connection between us is such, that whatever conduces to the welfare of the one, contributes, in the main, to the support of the other: for, though I own myself to be jealous of all religions, and could wish the catholic religion itself were suppressed, since, from every form of worship addressed to my grand adversary, there must always arise some troublesome consequences to myself: I must, however, do the catholic religion the justice to own, that it is better calculated to serve my purposes, than any mode of worship whatever, though the institutors of some religious sects in America, and the East-Indies, seem to have had my interest very much at heart.

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To prove the truth of what I have advanced, I shall give you some farther account of the proceedings of the inquisition, as this is a subject which I always dwell upon with the highest satisfaction. The general acts of the inquisition, which, in all other countries, are considered only as a religious ceremony, in which are given the most illustrious and public proofs of zeal for the advancement of my interests: these are therefore called acts of faith: they are generally exhibited in Spain at the accession of a monarch to the throne, at their coming to age, upon their marriage, or at the birth of a successor to the crown, in order to give them a more solemn air. At these processions, the king and queen of Spain, and all the ladies and courtiers appear.

THE procession is opened by thirty men, who carry images made of pasteboard as big as the life. Some of these represent those, who were dead in prison, whose bones are also brought in trunks, with flames painted round them; and the rest of the figures represent those, who having escaped out of the hands of the inquisition, are outlawed. After these, come several men and

women, with ropes about their necks, and torches in their hands, with caracoas, or pasteboard caps, three feet high, on which their crimes are either written, or represented in different manners. These are followed by many others, having torches also in their hands, and clothed with a yellow fan-benito, or great-coat without sleeves, with a large St. Andrew's cross of a red colour, before and behind. These are Jews, who (being the first time of their imprisonment) are usually condemned to a few years confinement, or to wear the fan-benito : each criminal is led by two familiars of the inquisition. Next come the Jews of both sexes, who having relapsed twice into their former errors, are condemned to the flames. Those who give some tokens of repentance, are to be strangled before they are burned : this circumstance, I must own, I always disapproved of ; but those who persist obstinately in their errors, are burnt alive ; a wholesome severity, and worthy to have been suggested by myself.

To return to my subject ; these criminals pass in the order above-mentioned under the king

king of Spain's balcony; and, after they have walked round the scaffold, are placed in an amphitheatre that stands to the left, and each of them surrounded with the familiars and monks who had attended upon them. Some of the grandees, who are familiars, seat themselves on two benches prepared for them at the lowest part of another amphitheatre. About twelve o'clock, the sentences of the condemned criminals are read, that of the criminals, who died in prison, or were outlawed, is read first: their figures in pasteboard are carried upon the scaffold, and put in cages; then the criminals present, in *propria personâ*, are put one by one into the cages that they may be known by all men. After these, and some other preliminary ceremonies, too trivial to be enumerated, the prisoners condemned to be burnt, are delivered over to the secular arm; and, being mounted upon asses, are carried to the gate called Foncarval; at three hundred paces distant from it, they are executed after midnight.

I HAVE been thus circumstantial in my account of these processions, as nothing done upon earth gives me higher satisfaction than

than an *Auto de Fe*: I was not more pleased when Catherine of Medicis, with a laudable zeal for my service, excited one half of the inhabitants of France to cut the throats of the other half; or, when the religious Queen Mary caused those fires to be kindled in Smithfield, which were as acceptable to me as bonfires to the populace on a rejoicing night. And here I should think myself guilty of the highest ingratitude, should I neglect to do justice to the merit of Harry the Eighth; he had many qualities, which greatly endeared him to me during his life, and secured me the possession of him after death. I can never sufficiently praise him for having put to death so many great personages, and, in particular, Sir Thomas Moore, who deserved his fate, had it been only for writing *Utopia*, a book calculated to impair my interest, as much as the writings of Hobbes, Mandeville, and others, are to promote them.

I MUST own myself an admirer of that truly diabolical character; which, however, is not intirely free from defects; and, as it is an approved maxim, that *soli insunt macule sue*, it should not seem surprising, that the character of this excellent monarch

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is not intirely free from blemish. It is well known, that he, in some measure, contributed to establish the Reformation; which was a fatal blow, both to my interest, and to that of the court of Rome. However, we must do him the justice to own, that he was instrumental in that unhappy revolution innocently, as he always shewed himself well affected to my cause; and discovered an equal zeal for my brother Antichrist, by writing a book in his vindication; which was, with great solemnity, deposited in the Vatican, bound in red Morocco, and gilt. Had he but maintained his loyalty, his love, and zeal to the end, I should have looked upon him as the infernal Abdiel; but, alas! he afterwards wrote against the pope, my vicar upon earth; and, I should have intirely given him over to a reprobate sense, if this proceeding of his had not sprung a laudable motive, namely, a praiseworthy desire to repudiate his lawful wife, and marry a whore.

I MUST acknowledge, my Lord, that it is a great blot in the illustrious character of Henry the Eighth, to have even accidentally contributed to the Reformation; which, as

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an ingenious author has justly observed, may, for its advantages to the English nation, be compared to the invention of hoop petticoats. I may perhaps allow, that it has been productive of some good effects, in promoting the interest of the petticoat: but these are certainly counter-balanced by the diminution of pleasure, which it has occasioned, since it is a notorious fact, that it has contributed to raising the price of the opera. Before that cursed Reformation took place amongst you, the most elegant of all entertainments, an opera, might be enjoyed by the meanest subject in England *gratis*. The service of the mass must be allowed, by every body that has seen France or Italy, to be a perfect opera.

BUT, it is not in the form of worship alone, that the Popish religion has the advantage over the Protestant. There are some institutions in catholic countries, which greatly promote the interests of my empire. In the first place, the celibacy of the clergy is productive of the happiest consequences; churchmen, not being allowed to marry in Roman catholic countries, are greater benefactors to the whores, than any order of
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men whatever. The ladies of quality in France have as many intrigues with the bishops as with marquisses and chevaliers; and, in Venice, ecclesiastics of the first rank publicly keep mistresses. The abbess, and inferior members of the clergy, are universally allowed to be the best customers to the bawdy-houses. Your pretended Reformation has likewise greatly hurted my cause by retrenching auricular confession. No institution could be better calculated to promote intrigues: I dare venture to affirm, that more women have been debauched by their confessors, than were ever seduced by officers rambling from town to town in the course of quarters. But this is not the only advantage of confession; it is likewise admirably calculated to encrease the wealth and authority of the clergy. Nothing can be more easy to a confessor than to prevail upon a wretch on the point of death to leave all his substance to a convent, in prejudice of his family and friends. That their authority is, by this means, considerably increased, is evident, since, by confession, they come to the knowledge of the secrets

of all families. This is not all, it has often greatly facilitated the carrying on of plots, and occasioned many assassinations and revolutions in states.

My interest has equally suffered by the abolition of convents and monasteries. In these edifices, raised with a design to promote religion and piety, I have frequently seen transactions which have afforded me the highest pleasure. Though the sexes live apart from each other, were the vaults of many monasteries and nunneries to be searched, the skeletons of murdered infants would eminently prove, that monks and nuns are more loyal subjects to me, than even pimps, procureesses, and whores.

I would not, however, be here understood to mean any thing capable of being interpreted to the disadvantage of wh-e-ing; I know no practice that contributes more to keep my goodly kingdom on a strong foundation. Not to mention the duels, murders, and executions caused by adulteries, bawdy-house quarrels, &c. I must acknowledge, that this excellent practice has frequently caused events in many of the courts of Europe,

rope, which gave me great satisfaction ; it has given rise to wars and revolutions time out of mind ; for, to use the expression of Horace,

*Fuit ante Hælenam cunnus teterrima belli
Causa,*

This naturally leads me to expatiate upon the great advantages that accrue to my empire from some institutions of the religion established by that excellent person, who has a long time disputed the honourable title of Antechrist with his holiness himself. The polygamy in which he has indulged his votaries, has been productive of the happiest consequences. Such a polygamy I have always looked upon in the most advantageous light, as it is, in other words, nothing else but whoring by law established.

THAT tenet of the renowned Arabian, that women have no souls, but were made merely to be subservient to the pleasures of the other sex, is worthy of equal praise ; and, it is a matter of great concern to me, that it was never received amongst you.

THAT idle notion which many women of the lower sort have got into their heads, viz. that they are possessed of immortal souls, has deprived me of many subjects of that sex. And here I cannot help exclaiming against an institution which seems to owe its rise to this absurd opinion; I mean that of the Magdalen-House, the pernicious consequences of which I have already felt. This foundation seems calculated to oppose my interests as much as the carnivals in Roman catholic countries conspire with them. It is well known, that these festivals occasion the making of more cuckolds than a lord-mayor's day makes drunken sots.

OTHER customs unknown to you prevail in Roman catholic countries, which equally merit my praises, and which I would earnestly recommend to your imitation. You cannot be ignorant, that it is customary for monks and friars to act plays in Italy; their example is highly worthy of your imitation; and, as the comedies represented in your country, are much more edifying than any Italian piece, I would earnestly request you to take it into your serious consideration, whether

whether it is not adviseable they should be played by the ecclesiastics of your communion. Since the pieces of Congreve, Ethelridge, Wycherly, and Vanbrugh, have produced such happy effects upon the morals of the people of England, though represented only by stage-players, what might not be hoped from them, were they to be performed by the clergy?

THAT there would be nothing inconsistent with the character of churchmen in appearing in them, is evident from the practice of the Romish ecclesiastics; and, with regard to the pieces, they are so far from containing any impurities or immoralities, that what Sir John Vanbrugh said of the comedy of the Relapse; namely, that a lady might lay it next her prayer-book, without any disparagement, is equally applicable to all the dramatic works of the above-mentioned authors.

AND here I must humbly remonstrate to you, that if, instead of writing sermons, pastoral letters, exhortations, &c. founded upon the stale and exploded notions of the gospel, you would undertake to compile a
system

system of morality and religion, extracted from the dramatic pieces, wrote in the reigns of Charles the First, King William, and Queen Anne, your time would be much better employed than it is at present. Such a work, if well executed, might be properly called the gentleman's religion, and would, I make no doubt, be much more generally perused by all who profess and call themselves gentlemen, than a certain obsolete work; which, though it bore that title, might, with greater propriety, have been called the plowman's religion. All such gentlemen as have been induced by the title to buy it, must certainly have found themselves greatly disappointed: they expected, no doubt, to find tenets inculcated, worthy to be embraced by a man of honour; namely, to have all the different degrees of an affront, stated and explained, that they might never be at a loss to know when honour required them to expose their own lives, in endeavouring to take that of another. They undoubtedly expected likewise to be instructed what debts honour dispenses them from paying, and to find rules and directions, capable

pable of making them rival any courtier, in the grand secret of courts; namely, the art of amusing with promises as long possible, and neglecting to perform, to the ruin of those who depended upon them. They might likewise have expected to find many useful rules, with regard to the conduct of their amours, their behaviour in public places, &c. But, how great was their surprize, to see this wrong-headed author recommending to them, piety, meekness, forgiveness of injuries, and other Christian virtues, as they are called; virtues so much out of the character of a gentleman, that the only circumstance that distinguishes a gentleman from a plebeian is, that the former is invested with a privilege of infringing them all, and looks upon them as idle notions, which should have no influence upon his conduct? Such homely virtues should be left intirely to the lower sort of people; who, I am sorry to say it, still think themselves bound to the observance of them; though, thanks to my diligence and care, they often deviate from them as well as their betters, who deserve my highest praises, both for the laudable
example

example they set their inferiors, intirely neglecting all the above-mentioned virtues, and discovering, by their discourse, that they think them of no obligation.

It was always my opinion, that the Satanic empire will never be thoroughly established, till men come to be wicked upon principle; for which reason, though I am averse to every species of religion, as they all contain some precepts of morality; I cannot help looking upon the popish and the Mahometan in a better light than some others.

THAT admirable maxim of *Extra ecclesiam nulla est salus*; that is to say, that all who are out of the pale of the church, are to be damned to all eternity, has produced many effects greatly to my satisfaction; it has given rise to innumerable civil wars and massacres. The intended gunpowder plot was intirely owing to it, as the pope and cardinals undoubtedly had recourse to the expedient in meer charity to heretics, who, they knew, could never ascend to heaven otherwise. You will perhaps think it somewhat extraordinary, when I assure you that

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I am greatly concerned, that it did not; and yet, though I was never thought to be disposed to send people to heaven, I would then gladly have contributed to make the king, lords, and commons mount thither at once.

I HAD my particular reasons for thinking in this manner, at such a time; but I would by no means have it imagined that I favour the population of heaven; and, least any one should think that heaven is an habitation preferable to hell, I would intreat the public to take it into their consideration, that the renowned secretary of Florence, Machiavel, whose suffrage will undoubtedly have the utmost weight with all who think justly; being asked, which he would rather, go to heaven or hell, declared for the latter, and assigned the following reason for so doing. In heaven, said he, I should meet only with the halt, the lame, and the blind, the poor in spirit, and a set of wretched tattered pilgrims and mendicants: in hell, I should meet with all the illustrious personages of antiquity, Cæsar, Alexander, Cicero, Seneca, Adrian, Tacitus, &c. I should there-

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fore chuse rather to go to hell than heaven, as there is so much better company in the former place than the latter.

THAT the declaration of this great man may make a due impressi^on, I shall here give some account of his character: he was confidant, and first minister to the renowned Cæsar Borgia; of whom Guicciardini has said that he surpassed Alexander the Sixth, whose bastard he was, in all sorts of wickedness.

THE sententious historian had a very different idea of virtue from me and my dearly-beloved Machiavel, who, in his *Treatise del Principe*; of which more, by the bye, represents as virtues all those qualities which the tedious old fool of an historian above-mentioned, treats as vices.

To return to Borgia; he murdered his brother the Duke of Candia, and lay with his sister. Thus was his character ennobled by parricide and incest; his other shining actions, his homicides and adulteries, were too frequent to be here enumerated. It was customary with him to circumvent his enemies by a pretended reconciliation, and then

then get them strangled. This illustrious character was, in a great measure, formed by the care of that great master, who has done full justice to the virtues of his pupil. But, to put the merit of the great Machiavel out of doubt, we refer the public to his treatise on government, entitled *Del Principe*; in which he inculcates that excellent maxim, viz. when a nation is conquered, or one party subdued by another, all the vanquished should be immediately put to death.

THIS, and other maxims equally salutary, made Catharine de Medicis, who occasioned the massacre of Paris, hold this book in so high an estimation, that it was called the gospel of the queen-mother. It gives such just directions concerning the management of plots and conspiracies, that every monarch, and, indeed, every one that has any share in the government of a state, should make it his particular study. This will enable a monarch, when an accidental concurrence of circumstances, makes it unadvisable to have recourse to his arbitrary power, to rid himself of any troublesome and factious person, who, under pretence of asserting

the rights of the people, may presume to thwart the measures of his master. By carefully studying this, the venerable society of Jesus has contrived to assassinate such kings as were obstacles to the execution of their designs. Henry the Fourth of France, fell a victim to the society in former times; and two attempts have been made in the present age, which have, to my sorrow, as well as that of the jesuits, both proved unsuccessful. Indeed, the maxim, that it is lawful for subjects to assassinate their king, has been so openly avowed by the society, that the celebrated jesuit Mariana highly merits my approbation, for having wrote a treatise to prove it lawful.

SINCE I have mentioned this worthy society, I must here give you an idea of the morality taught by the members of it.

IT is a maxim among them, that a person belonging to a religious order, may be allowed to assume a disguise, provided, say these reverend fathers, it be to go to an infamous place, a bawdy-house, tavern, or playhouse; it is then altogether lawful, since done with a view of preventing that scandal
which

which might otherwise fall upon the church. It is likewise lawful, according to their morality, which they have a much better right to affirm to have been dictated by myself, than Numa had to ascribe his laws to the nymph Egeria, or Lycurgus his to Apollo. It is lawful, I say, according to their opinion, for a servant to pimp for his master, provided he does this merely with an eye to the gain which is to accrue to him from thence, and not with a view to promote unlawful pleasures.

ANOTHER laudable maxim of their morality is, that stealing is no sin. Their authority was once alledged as a vindication, by a servant who had stolen a silver spoon; and yet, so unjust was the parliament of Paris, that it would not admit of this plea, but condemned the servant to be publicly whipped, and then to stand in the pillory, with the book, in which the doctrine was taught, tied about his neck.

I should be too tedious, were I to cite more examples of the excellence of their morality, and shall therefore refer you, for farther information, to the works of these
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excellent casuists, who have evinced, to the satisfaction of every reader of discernment and impartiality, that those actions, which are looked upon by the ignorant as vicious, are at least excusable, if not laudable. The casuists, in general, are authors whom I highly esteem, and would earnestly recommend to your perusal, as their aim, which I look upon as highly meritorious, is to set bounds to virtue, and shew men how worthless they may be with security. I could even cite a passage from the bible, to prove that proper limits should be set to virtue; *Be not righteous over much*, is the only passage in scripture that I approve of; but, I am sorry to say, it has been strangely tortured from its true meaning by the clergy of your communion. However, as I do not care to rest my cause upon the authority of scripture, I shall have recourse to a passage in one of the most polite authors of antiquity to support my argument, and shew, that though a devil, I am not unacquainted with classical learning.

*Insani sapiens nomen ferat, æquus iniqui
Ultra quam satis est virtutem si petat ipsam.*

HOR. Epist.
For

For virtue's self may too much zeal be had;
The worst of madmen is a saint run mad.

POPE.

It is, however, but justice to the merit of the sect, to acknowledge, that the Methodist preachers have understood the above-cited text, in its proper sense, and done peculiar service to my cause, by inculcating the doctrine of faith without works, for which I return my public thanks to Mr. Wh-t--ld, Mr. Rom--ne, Mr. W-ft-ly, and other worthy ministers of that numerous sect.

SINCE I have here an opportunity of making proper acknowledgments to others, who, by their writings, have served my cause, I must not neglect to do justice to the merits of M. de Voltaire; who, though he has shewn himself my adversary, by recommending, in many of his writings, a sort of natural religion, which comes very near that of the gospel-system, deserves my warmest gratitude; for, having wrote the ode to Urania, I could not myself have used stronger and more emphatical terms than these: Who can believe, with common sense, that an honest

honest Chinese, or Tartar should be damned for not knowing, that the son of a carpenter was crucified seventeen hundred years ago in Judea? Here, indeed, the celebrated author has had recourse to a sophism, which I often make use of myself in ascribing to the Christian religion in general, a maxim which is adopted only by Papists; namely, that there is but one religion in which salvation can be obtained; but every artifice is allowable in support of a good cause.

I MUST likewise return thanks to M. Pyrron for his ode to Priapus, which is as well calculated to operate upon the morals of men, as the ode to Urania, to produce a reformation in matters of faith: I at the same time acknowledge the great merits of all those modern French writers, whether physicians or others, who have written in defence of atheism, materialism, and infidelity: with regard to the last article, the French writers of the present age do not much fall short of the English of last: Toland, Tindal, and Coward, seem to have been equalled, if not surpassed by those zealous apostles of infidelity, Voltaire, Montesquieu,

tesquiou, and the Marquis d'Argens. It is with pleasure I see that renowned champion of infidelity, Lord Bolingbroke, worthily succeeded by the author of the Moral Essays, who comes so near the merit of his predecessor, that I cannot help applying to him, what Virgil says of his golden bough :

*Primo avulso
Non deficit alter aureus.*

IT is with much concern I have observed, for some time past, that most of your periodical and miscellaneous writers express a regard for revealed religion : this I look upon as an indication of the decay of genius, and of the revival of superstition, which always flourishes as the other declines. I have found indeed, to my great sorrow, that the lower sort of people in England are strongly tinged with superstition, insomuch, that they are so far from doubting whether there is any such thing as a God, that they yield an implicit faith to that incoherent collection of absurdities and inconsistencies, commonly called the bible. I know, whilst I thus

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declare against the authenticity of scripture, that it has been asserted, that I myself believe and tremble; but, as this is the assertion of an adversary, it is altogether unworthy of credit.

To return to my subject, the great prevalence of superstition in the metropolis of England, alarms me highly; and here I cannot help setting Paris in contrast with it, that the example of that great capital of the polite world, may excite the emulation of such as are well affected to my interests. It is there customary, not only for authors of all kinds to declare against Christianity, but, whenever religion becomes the subject of conversation, it is exploded by every one in company. What still enhances my satisfaction is, that this irreligious, or rather philosophical turn, is not confined to the better sort of people; it is not amongst the nobility and gentry alone, amongst lawyers, physicians, and men of learning and contemplation, that we meet with Spinofists and infidels: the clergy itself has nobly shaken off the yoke of prejudice; and, excepting here and there, an ignorant curate, there are

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not forty Christians among the ecclesiastics of France : I mean, amongst the Molinists ; for the Jansenists still obstinately adhere to a Christian system of their own, more thro' opposition than real piety.

I MUST own myself highly delighted, when I see clergymen espouse my cause ; and those of France are not single in promoting it, by openly professing infidelity. The renowned pontiff Leo the Tenth, who merits the highest esteem of every lover of learning, is known to have openly expressed himself in the following terms : This fable of Jesus Christ has been, time out of mind, of the highest emolument to my predecessors.

AND here I should be guilty of the blackest ingratitude, were I to neglect this opportunity of doing justice to the great merit of two illustrious ornaments of the church of England, who, scorning the example of their narrow-hearted brethren, have taken up the pen to vindicate my cause, and expose the pernicious doctrines of Christianity. It will easily be guessed, without my naming them, that I mean Mr. Wollaston, whose

writings did an honour to the last age, and procured him a pension from the ministry, and Dr. M-dd--n, who, with a noble impartiality, wrote not long since to overturn the religion which he was maintained to support. Both these excellent divines have levelled their battery against the miracles of my grand adversary Jesus Christ, and a better method could not have been taken, since, when once these are proved to be forged, or imaginary, the whole fabric of Christianity falls to the ground.

I HAVE a particular obligation to the latter of the above-mentioned learned doctors, for having vindicated me from the scandalous aspersions of having assumed the odious form of a serpent, in order to tempt the parents of mankind; the reverend doctor having proved, to the satisfaction of every reader of discernment, that the account given of the fall of man in scripture, is altogether fabulous; and for this, and other services which he has done me, in the worst of times; I mean, when popery was at its lowest ebb, I have nominated him Archbishop of Gehenna; Mr. Wollaston has not
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passed unrewarded either ; I have not long since promoted him from the chaplaincy of Pandemonium to the see of Tartarus.

HENCE, my lord, you may judge, that I am careful to reward merit ; and here I solemnly promise, upon the word of a devil, to you and to your brethren the bishops and clergy of Great-Britain and Ireland, that, if they give me reason to be satisfied with their conduct upon earth, they shall meet with a due recompense in the infernal regions. The prelates and bishops shall retain the dignities they held upon earth ; and such of the inferior clergy as discharge their duty to me, by preaching heresy, false doctrine and schism, with a proper zeal, shall be promoted to bishopricks and archbishopricks ; for, in hell, there are more than in all the Roman catholic countries upon earth ; and this should not seem surprizing, since, as the way to hell is broad for the convenience of passengers, so its regions are of immense extent, and abundantly provided with every thing necessary for their accommodation. Thanks to my diligence, my dominions are tolerably populous ; but, there is room sufficient for
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generations to come, and no one need ever be under apprehensions of not finding a place in the provinces subject to my authority.

As I have always professed a strict impartiality, I have already done justice to the popish and Mahometan religions, as both contain many tenets, admirably calculated to promote my interests; but, I must own, that I have several objections to both, as well as to all religions in general.

THE Alchoran, a book which contains many excellent maxims; such as, Kill no Mussulmen, but kill as many Christians as you are able; keep four wives, and as many concubines as you are able, &c. inculcates one precept, which I could never digest, viz. Thou shalt worship but one God, and him only shalt thou adore. This I look upon as altogether heterodox, and am surprized that it could escape a lawgiver so sincerely devoted to my service as the celebrated impostor.

SINCE, therefore, all religions labour with fundamental defects, I would humbly propose it to your consideration, whether it would not be advisable to carry into execution,

tion, a project that was lately set on foot in France. You are to understand, my lord, that two brothers of M. de Saintfoi, a French poet of some note, having, for a considerable time, made a practice of shutting themselves up together for several hours a day; their father was extremely inquisitive to know what project they were meditating; and one day surprized them in their studies, the scope of which was to form the plan of a new religion. Hereupon he carried them to his closet, and shewing them a crucifix, said, Behold there the fate of an innovator. Upon this advice, the project was dropped; but, as I apprehend it is high time to revive it, I shall lay before you the plan of a religion, which should, in my humble opinion, be substituted in the place of the Christian, as so many attempts have been made to discredit this latter; that there is all the reason in the world to think, that men are very well disposed to receive a new form of religion.

BEFORE I propose my plan, I shall mention an accident which happened not long since in France, and which will suffice to shew,

shew, that the inhabitants of that country are ripe for the reception of my scheme. Some young gentlemen, whose laudable zeal is worthy of the highest praises, went by night into a church of Toulouse, and taking down an image of Christ upon the cross, broke the limbs of the statue, just in the manner that the executioner breaks the limbs of those who are condemned to the wheel for murder or robbery, and laying it in the attitude in which criminals lie, viz. on its back, fixed under it a pasquinade, containing the following words, *Tu as été seulement pendu la premiere fois, a present te voila rompu*, You were only hanged the first time, now we have broken you upon the rack.

THESE facetious gentlemen made their escape, to my great satisfaction, otherwise they would, in all probability, have been burned alive, a severe punishment surely for a little harmless wagging.

BUT to proceed, as France has set the example of a disposition to a reformation, I would earnestly propose it to the imitation of England, and therefore, not to keep you any

any longer in suspense, I shall lay before you my project for a new mode of worship, humbly hoping that you will use your utmost influence with the bench of bishops to get it received and established in great Britain.

My form of worship then is taken from the religion of the wild Indians, which I have always esteemed above all others, because what a celebrated author has advanced concerning it, is in some measure true. The author in question declares, that all the difference he could ever find between the religion of the Christian Indians, and that of the wild Indians is, that the former worship God, and the latter the devil. For this reason, I have with the utmost care and assiduity, compiled a liturgy upon the model of the publick prayers of that truly devout people, having taken particular care to expunge from them every thing that looks like an acknowledgement of the existence of a deity; for I must own, notwithstanding the assertion of the above-cited author, that there are some doubtful expressions in them; and, indeed, I have found to my sorrow, that there neither is, nor ever was, any na-

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tion upon the face of the globe, which could boast of true religion, established in its purity ; by true religion, I mean one, in which I am the sole object of adoration ; nor could I ever discover a country in which universal atheism, which would be almost as favourable to my interests as such a religion, has universally obtained, whatever may have been advanced by travellers to the contrary.

IN Rome, which has been so long devoted to my interests, there was a religion, even in the reigns of Nero and Caligula, of glorious and immortal memory, though no princes ever conformed themselves better to the principles of perfect atheism. The former of these emperors merited my highest approbation by an action worthy of eternal memory. It is well known, that he caused millions of Christians to be put to death in the most cruel torments, for burning the city of Rome ; which, as an addition to his glory, was done by his own orders. Tacitus has recorded this transaction in terms which I have been always highly pleased with ; *Ergo ad minuendam infamiam subdidit*

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reos & exquisitissimis suppliciis affecit quos per flagittia invisos vulgus Christianos appellabat. Auctor nominis ejus Christus imperante Tiberio per Pontium Pilatum procuratorem Judeæ, supplicio affectus fuit represaque in presens exitiabilis superstitio rursus erumpebat non modo per Judeam originem ejus mali sed etiam per urbem Romam ubi omnia atrocissima & flagitiosissima confluunt celebranturque. Though I know most prelates of the church of England understand Latin, I must beg leave to translate this passage for the edification of such English readers as may have an opportunity of perusing this epistle. Therefore Nero, in order to wipe off the infamous aspersion he laboured under of having been privy to the burning of the city, charged the crime upon certain persons called Christians, who were universally detested for their execrable crimes. These he caused to be put to death in the most cruel torments.

THE founder of this sect, Jesus Christ, was executed as a criminal in the reign of Tiberius, by Pontius Pilate, imperial procurator of Judea; and the detestable superstition, being stifled for awhile, soon after

broke out again, not only in Judea, where it first took rise, but also in the city of Rome, whither all vile and abominable things repair and meet with a reception. Here we have the testimony of the gravest and most judicious historian of antiquity, concerning the pernicious effects of Christianity; and surely his authority greatly corroborates the reasons I have alledged above for abolishing it.

I MUST here add a few words concerning the punishments which were inflicted on those abominable Christians, by the excellent emperor above-mentioned, in order to set his merit in the most conspicuous point of light. Some were sewed up in skins, and exposed to be devoured by wild beasts in the Circus; others were burned in pitch'd shirts, and served to make an illumination at night, whilst Nero assisted in a triumphal chariot, and enjoyed the glorious sight. Caligula, the second of these worthies, after the example of Nebuchadnezzar, issued an edict, ordering all those who were subject to his empire, to have none other gods but him. This was readily obeyed in Rome, where

where he often received the adoration of his subjects; sometimes arrayed like Jupiter, with a crown upon his head, and a thunderbolt in his hand; sometimes with his head encircled with rays like an Apollo; and sometimes even in the garb of a goddess, Diana in particular. The Jews, however, were so obstinately bigotted to their God, that they sent an embassy to Rome to intreat the emperor to grant them a dispensation from adoring him. The speech he made them upon this occasion is very remarkable. What, says he, have you then the presumption to erect altars, and offer sacrifices, and that to the honour of another, and not of me. Your incense smokes, but it is not in my adoration but that of another. Know I will allow of no god throughout the empire but myself: the emperor alone shall be worshipped, the emperor alone adored. To this the Jews humbly remonstrated, that they had many laws and customs which they were bound to observe strictly: among others, they were forbid to eat swine's flesh upon any account. The emperor hereupon answered

answered very facetiously, I don't wonder at that; for it is not very savoury.

THIS article he did not think it worth his while to dispute with them, but persevered constantly to require that all public worship should be directed to him alone. The Jews, however, were as obstinate as he, they would sooner have let themselves be cut to pieces to a man than worship any other than their invisible God.

SINCE I am upon the subject of the Roman emperors, many of whom have done signal services to my empire, I must here do justice to the merits of the celebrated emperor Julian, commonly, but improperly called the Apostate. The laudable zeal which he shewed, in abolishing, to the utmost of his power, that religion, which I detest above all others, and restoring the religion of his ancestors, which proposed the discords, adulteries, thefts, fornications, and deceits of the gods, to the imitation of mortals, cannot be too highly praised. I must own, however, that I am not intirely satisfied with his conduct, I could by no means approve of his ill-judged lenity, in contenting
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ing himself to cause the schools of the Christians to be shut up, and forbidding their religion to be preached. He should, according to the maxim since inculcated by the admirable Machiavel, have immediately cut off the whole sect. He was afterwards the dupe of his own toleration, being shot with an arrow by one of his Christian soldiers, when he was meditating an expedition against the Parthians. This may be justly looked upon as a judgment, if I may be allowed the expression, for his having neglected to exterminate every Christian in the empire by a general persecution. Had he done so, you will readily grant me that he had never fallen ingloriously by the hand of one of them.

I HAVE another objection to make to this worthy partisan of true religion. It is well known, that he cultivated several qualities which are extremely odious to me; such as temperance, chastity, and generosity; which, by the infatuation of mankind, are miscalled virtues. But, he abundantly compensated for these defects in his private character, by persevering, during his whole reign, in a
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constant opposition to Christianity, in so much, that he endeavoured to overturn the prophecy of my grand adversary Christ, by rebuilding the temple of Jerusalem, whereof this pretended Son of God had prophesied that it should never be raised again. It is true, indeed the attempt, proved abortive, the workmen being prevented from continuing by balls of fire, which sprung out of the earth, as Ammianus Marcellinus relates; but, as the poet says, *in magnis valuisse sat est*. It is sufficient merit to have made a great attempt. However, all the zeal of Julian could never repair the injury done me by Constantine, who almost caused the downfall of my empire, by establishing the Christian religion in his dominions.

And here I cannot help taking notice of the contrast between these two emperors. I was dissatisfied with the private character of the former but highly pleased with his public character. With regard to the latter, his public conduct, in introducing Christianity, gave me offence; but, I must do him the justice to own, that he had some private virtues. His putting his wife and son to death

death is certainly highly praise-worthy, and has acquired him the honour of an habitation in my dominions, though he was accidentally the cause of establishing the Christian religion in the Roman empire four hundred years after it was preached in Judea by Christ and his followers. It indeed somewhat lessens the heinousness of his crime, in introducing such a religion, that he did not do it on account of any preference he gave Christianity above paganism, but thro' a motive of policy, namely, because he saw the Christians were become so numerous in the empire, (the majority of the senate and soldiery consisting of such) that he thought that, in so doing, he secured himself the affections of the people. Just in the same manner Harry the Eighth gave occasion to the establishment of the protestant religion, by withdrawing his allegiance from the pope, though his motive for taking this step was no other than the latter's refusing to consent to annul his marriage with Queen Catharine, and permit him to marry Anna Bulleyn.

I HAVE dwelt so long upon this subject, that I am afraid I have tired your patience,

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I will therefore proceed to something of more importance. What I have in view at present is a plan for the regulation of universities, so as to render them conducive to the glory of my empire. To this end I would recommend Petronius Arbiter and Lucretius, as the two classic authors chiefly to be studied. The former, if duly attended to, would produce an admirable effect upon the morals of the students, the latter upon their faith.

A CAREFUL perusal of Lucretius would contribute greatly to eradicate from the minds of the students, those vulgar prejudices concerning the immortality of the soul, and a divine providence interposing in human affairs. This will fully appear from the following admirable lines, and many others that might be produced.

*Omnis enim per se divum natura necesse est
Immortali avo summâ cum pace fruatur,
Semota à rebus nostris sejunctaque longè
Nec bene pro meritis capitur nec tangitur ira.*

The following distich puts that absurd doctrine

trine of the immortality of the soul in its true light :

*Quinetiam animam cum corpore crescere aliquē
Videmus atque simul cum corpore perire ne-
cesse est.*

Which are so very edifying, that I must beg leave to translate them for the benefit of the English reader. The meaning of them is, That, as we see the soul grow up and flourish with the body, so it follows of course, that it must perish with the body.

THIS excellent remark, Lord B--l--ke, who as a good and a faithful servant, is now entered into the joy of his master, I mean, of myself, has admirably improved upon, by producing the most plausible argument that was ever alledged against the immortality of the soul, his reasoning is as follows : Since we cannot believe the immortality of the soul, without rejecting the surest guides, which God has given us whereby to regulate our assent, it follows, that God does not require us to believe it.

BUT, to proceed with my plan for a new course of university education, next to Pe-

troniſm and Lucretius, I would recommend ſome ſelect paſſages of Horace, Juvenal, Tibullus, and Propertius; not forgetting thoſe admirable models of modern Latinity, the dialogues of Meurſius. For moral philoſophy and metaphyſics, take Hobbes, Spinoſa, Cardan, Vanini, and Mandeville: the firſt of theſe, and his followers, have indeed denied my exiſtence. Now, though I am very certain that I do exiſt, and, though Hobbes himſelf no longer calls this truth in queſtion; I excuſed him for having broached this opinion, ſince his view in eſtabliſhing diabolism was to eſtabliſh atheiſm at the ſame time.

THE admirable ſyſtem of government and policy, of which he has laid the foundation in his Leviathan, has ſince been improved upon by Mandeville his diſciple, who, in that excellent treatiſe, The Fable of the Bees, has proved to a demonſtration, that private vices are public benefits. Spinoſa, Cardan, and Vanini, have exerted their utmoſt efforts to eſtabliſh the ſyſtem of atheiſm upon a firm and ſolid baſis. It is viſible, that in the doctrine of the former, there

there is but one sort of matter in the universe, and that Nature is God, means that there is nothing but matter in the universe, and that there is no God at all.

CARDAN was as thorough an atheist as the former ; and, being addicted to astrology, a superstition which many atheists have substituted in the room of the belief of a Deity, calculated the nativity of Jesus Christ, and found by the aspect of the planets at the time of his birth, that he was born to establish a religion, which would be received throughout the greatest part of the known world, from whence he very justly concluded, that that event happened intirely in a natural way, and was altogether regulated by the planets, just as the ebbings and flowings of the tide, are regulated by the moon. The third of these apostles of atheism, Vanini surpasses the two former in merit, having died a martyr in the cause of atheism. It is well known, that he was burned alive at Toulouse, for having zealously maintained the truth, and, being offered his life, provided he would make a recantation of his errors, as they were called, nobly persisted to

to maintain the just cause; and, such was his heroic fortitude, that a little before he was burned, he stretched out his arm to a physician, desiring him to feel his pulse, that he might judge thereby of his undaunted resolution and sedate composure of mind.

To shew how proper the works of this author are to be put into the hands of young gentlemen at the university, I shall here give you a specimen of his morality.

It gives me the highest concern, says he, that I am not illegitimate; had I been born a bastard, I should have brought into the world a robust and healthy constitution, an exact shape, a beautiful face, a lively imagination, and a penetrating wit; since the warmth and ardor which accompany a stolen embrace, must produce a much more perfect offspring than can be expected from the faint passion of those who cohabit from a principle of duty. Such sentiments as these have an admirable tendency to put young students out of humour with Nature, and make them repine at the dispensations of Providence.

He has another maxim which cannot
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be too frequently inculcated to young men; namely, that every moment that is not passed in the joys of love, might as well be re-trenched from our existence. Such precepts as these, and many of the like nature, to be met with in the odes of Horace and Anacreon, are admirably calculated to give youth an early turn to pleasure; and I, for my part, would rather see students at a university, whoring, drinking, or smoaking, than mispending the joyful days of youth in poring over the works of a parcel of drones, miscalled philosophers.

I SHALL conclude my plan for the regulation of universities, by proposing a new course of divinity; which, if delivered with proper care by lecturers, and duly attended to by students in theology, would intirely eradicate all my prejudices against that science. Instead of Tillotson, Clarke, Barrow, and others, who have always opposed the interests of my empire, with an obstinacy worthy of the severest censure, I would recommend Tindal, Toland, Herbert, Shaftsbury; and above all, the late Lord Bolingbroke; not but I have many exceptions to
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the morality of the two latter, though their zeal for the extirpation of Christianity merits my highest praises. I therefore think it would be highly adviseable to appoint a society of philosophers, to expunge from the writings of the above-mentioned authors, all such passages as seem to favour the practice of moral virtue, and retain only their sentiments concerning the Christian religion.

BUT, to compleat my scheme for the advancement of true religion, it is absolutely necessary, that the bible should be no longer read in the chapels of universities, nor commented upon by divinity-lecturers. This book is filled with tenets destructive of my interests, and which should by no means be tolerated in any Anti-christian country. The ten commandments alone, if attended to by mankind, as thank my diligence, they are not, would be sufficient to overturn my empire : I shall therefore propose a diabolical decalogue, which, if substituted in their place, would make theology as conducive to my interest, as it is now fatal to it. Commandment the first : I am the devil thy master, thou shalt serve no other master but me.

me. Commandment the second : Make to thyself graven images, and the likenesses of saints that never existed, either in heaven or on earth ; reverence and worship them ; for all the adoration that is paid to them and their reliqs, I shall look upon as paid to myself. The third commandment : Treat thy father and thy mother with insolence and brutality, and thou shalt reside to all eternity in my dominions, where thou shalt have a distinguished place. The fourth commandment : Thou shalt remember to break the sabbath-day. The fifth commandment : Thou shalt never name me without damning somebody to hell and the devil ; for otherwise I shall think thou takest my name in vain. Commandment the sixth : Thou shalt swear away the life of thy neighbour. Commandment the seventh : Thou shalt kill. Commandment the eighth : Thou shalt steal. Commandment the ninth : Thou shalt commit adultery. Commandment the tenth : Thou shalt covet every thing that belongs to thy neighbour, and squander all thy own substance. Were such sound doctrine as this taught in your seminaries of
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learning, my empire would soon be in a flourishing condition.

BEFORE I quit this article, which regards the clergy in particular, I must take notice of one great breach of politeness they are guilty of; I mean that of speaking of Hell and eternal torments, to the most polite congregations. This abuse, a certain reverend dean, was so sensible of, that once, as he was preaching at Saint James's chapel, he told his audience, that, if they did not alter their conduct, they would all go to a place that he did not think proper to name before so polite an assembly. This form of speech is rather better than the former, as persons of quality and distinction should never be shocked with rude and unseemly expressions. Preachers, instead of saying, you'll go to hell if you do so and so; should say, by so doing, you will insure yourselves an everlasting habitation, and the best accommodation you can desire in the dominions of his Satanic majesty, where you shall want for nothing, and where you shall enjoy all the pleasures your hearts

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can wish for. This would be representing my kingdom in its true light ; whereas your clergy, by describing it as a gulph of fire and brimstone, and a place where there is weeping and gnashing of teeth, they frightened away many timpid and misguided mortals from it, and prevented them from enjoying those good things which I so profusely bestow upon my faithful servants.

AFTER giving you so much advice, I must now, my lord, expostulate with you upon some abuses that prevail in the upper regions, which have given me great umbrage for many ages past. My first complaint is against painters, who vilify and misrepresent me in pictures and emblems. Whenever I come in their way, I am disgraced by some ridiculous caricatura. One while they represent me with horns, a tail and cloven feet ; now they represent me trampled under the feet of the angel Michael, and anon they shew me tumbling from heaven to the bottomless pit, with hideous ruin and combustion. A devil of spirit must undoubtedly be highly incensed at all these indignities. It is with the utmost indignation, he sees him-

self represented as a monster with saucer eyes and claws, when one of your poets, who was by no means prejudiced in his favour, says of him :

His form had not yet lost
All its original brightness, nor appear'd
Less than archangel ruin'd, and the excess
Of glory obscur'd -----

MILTON.

Yet, notwithstanding this suffrage of an enemy in my favour, nothing is commoner in the mouths of men than that execrable blasphemy, as ugly as the devil.

I ASK'D Michael Angelo, not long since why he represented the devils in his famous picture of the last judgment, as a parcel of deformed monsters, with monkey faces and antick postures. His answer was, That during his life, he had always held us in the highest veneration ; but, he was obliged to conform to popular prejudice in his paintings.

THERE is another thing too that I resent highly, which is that custom of calling every rascal

rascal a devil. Nothing can shew greater disrespect for our person, or produce more pernicious effects to our government. How provoking is it to see a person that is dissatisfied with his taylor, cry out in his anger, Do you see how this devil of a taylor has spoiled my suit? If a drawer in a tavern is dilatory in serving the company, the expression is, Curse that devil, how he makes us wait? A person that has been cheated, exclaims how that devil has cozen'd me, &c. I must therefore make you a general remonstrance, in the name of all the devils of hell, concerning the great disparagement done to our quality, in thus ranking us with taylors, waiters, gamblers, &c.

You have some other irreverent and blasphemous expressions, which give me equal umbrage. Such is that practice of giving every thing to the devil that displeases you. The devil take you, says one. We would have you to know, that the devil has something else to do than to take all that is given him in this manner; but, all those that come of themselves shall be sure of finding a hearty welcome. Another gives that
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confounded lacquey to the devil ; but the devil will have none of your lacqueys ; those rogues are commonly worse than devils, we should be hardly able to manage them in hell : they would, in all probability, be as troublesome here as transported felons are on shipboard. I give that Iri-sh-m-n to the devil, cries a third ; thank you for nothing, for you shall have an Ir-sh--n chouse the devil himself. The native Ir-sh have such a knack at running in debt, and defrauding their creditors, that they would not give even me my due.

SOME again are for giving a Spaniard to the devil ; but he has been so cruel, wherever he has got footing, that I had rather have his room than his company.

HAVING thus laid before you some practices, by which I think myself highly aggrieved, I humbly propose to your consideration, Whether these expressions should not be punished by a pecuniary fine, as impious and profane swearing, and taking the name of Satan in vain.

BUT,

BUT, to return to my subject, which is rather to shew the ill effects of Christianity, than to complain of personal grievances. I intreat you to take it into consideration, how much the happiness of mankind is abridged by that absurd and visionary belief of the immortality of the soul. The prospect of a future state has, in all ages, been so far from bettering the condition of human nature, that it has always cast a great damp upon the spirits of men, and been a great restraint upon their pleasures.

THE fables of Cerberus, Pluto, and the infernal regions, in ancient times, produced the same bad effects that the Christian doctrine of a future state of rewards and punishments does at present : for which reason we can never sufficiently praise those authors of antiquity, who have, with a laudable zeal, exerted their utmost efforts to explode this pernicious doctrine.

SENECA has expressed himself admirably upon the subject. I shall beg leave to transcribe the passage.

Post

*Post mortem nihil est ipsaque mors nihil
 Queris quo jaceas post obitum loco?
 Quo non nata jacent. Tempus nos
 Avidam decorat & chaos. Mors individua est.
 Noxia corpori nec parcens animæ.
 Tænara & asper o regnum sub domino
 Limen & obsidens custos latratu Cerberus
 Improbo, rumores vacui verbaque inania
 Et par levissimo fabula somnio.*

SENECA Troas.

As English readers may reap great benefit from this passage of the philosophical poet, I shall here give a literal translation for their use. Nothing follows death, and death itself is nothing. Do you ask where you will be after death? You will, undoubtedly, be with things that never had any existence. Consuming time and chaos devour us. Death, in destroying the body, does not even spare the soul. Hell, and the infernal regions, governed by an inexorable tyrant, and Cerberus, who barking loudly, guards the door, are idle reports, and empty words; fables that resemble a fleeting dream.

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Thus this admirable poet has done his utmost to free the minds of his countrymen from groundless fears and unreasonable apprehensions; and those who, in the present age, endeavour to deliver men from the influence of such superstition, deserve equal applause.

It may be thought somewhat extraordinary, that I should bestow such encomiums upon those that deny the existence of hell; but, I think it more for my interest, that men should be taught to think there is no such place than that they should believe it to be so dreary an habitation as it is represented;

Where peace and rest can never dwell, hope
never comes

That comes to all, but torture without end,
Still urges, and a fiery deluge, fed
With ever-burning sulphur unconsum'd.

THE insolent author of these lines says likewise, That, in my dominions,

No light, but rather darkness, visible;
Serv'd only to discover fights of woe,
Regions of sorrow, doleful shades,

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Where

Where peace and rest can never dwell, hope
 never comes
 That comes to all, but torture without end,
 Still urges, and a fiery deluge, fed
 With ever-burning sulphur unconsum'd, &c.

To shew how much stress is to be laid upon the testimony of this author, I beg you will but take notice of the inconsistency he is guilty of, in giving this dismal description of the infernal regions, and afterwards representing Pandæmonium as little inferior to heaven in magnificence. Its architecture heightened by gold and jewels, is not to be surpassed by any cœlestial palace, described by the same author; who, though he says, that the soil of hell was the fittest receptacle for that precious bane gold, afterwards represents heaven as paved with gold inlaid with diamonds. Such inconsistencies shew how much the descriptions of hell given by authors who never were there, are to be depended on.

BUT, it is not my present business to give an account of hell; men will know what sort of a place it is as soon as they get there;
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my intention at present is to facilitate the means of finding an habitation in it, and to obviate all such obstacles as may retard passengers who are bound thither. Among these, there is nothing I am more dissatisfied with, than the institution of Foundling Hospitals; which, though in use in the countries most devoted to my service, I mean the popish countries, are productive of many inconveniencies, and altogether inconsistent with the interests of my empire.

I CANNOT sufficiently lament the diminution of the number of murdered bastards since this institution took place. It is true, it may have, in some measure, encreased a practice I have no objection to, I mean that of whoring; but, for my part, I prefer one murder to a hundred acts of fornication. Murder is, of all human actions, that which I take greatest delight in, and exert myself most to tempt mortals to the commission of. This your legislature has taken notice of, and has therefore mentioned me in the indictment for this crime, according to the sense of those short-sighted men who composed your laws. Not having the fear of God be-

fore your eyes, but being led away by the instigation of the devil, are the words.

AND, indeed, in going to and fro upon the earth, and walking up and down thereon, I neglect no opportunity to excite men to spill each other's blood. Not to mention the many civil wars, massacres, &c. excited by my suggestions, by inflaming the vindictive tempers of the Spaniards, Italians, and Portuguese, I every day gain thousands of souls.

THE English indeed, I am sorry to say it, do not often gratify me by killing one another. Your very highwaymen are so conscientious, that they spare the lives of those they rob, and this is the reason the fools are so often taken ; were they to begin with knocking out the brains of those whose money they want, as is done in France and elsewhere, they would have a fair chance for escaping the gallows. However, to do the English justice, though they seldom kill others, they abundantly compensate for this, by killing themselves.

IT is, with the greatest satisfaction I find, in all your papers, accounts of persons that
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hang themselves, drown themselves, or shoot themselves through the head. Nothing can contribute more to promote the interests of my empire, than this noble Roman practice of suicide, which the most scrupulous will allow to be lawful, after having maturely considered those weighty arguments, alledged in vindication of it by the ingenious author of the Persian Letters. Life, as that able casuist justly observes, was given men as a present, consequently as soon as it becomes a burden to them, they are no longer under any obligation to preserve it.

THIS reasoning must be allowed to be extremely just, and in order to encourage the noble practice above-mentioned, in which, as well as in public liberty, I am proud to say you vie with the ancient Romans, I would earnestly recommend it to your legislature to encourage all sorts of gaming, as nothing can have a greater tendency to render self-murder frequent.

I CANNOT quit the subject of suicide, without doing justice to the merit of your tragic poets, who, in most of their pieces, have represented this action as highly noble
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and generous ; inſomuch, that almoſt a third part of thoſe that have killed themſelves in England ſince the days of Shakeſpear, are excited by the example of ſome hero of antiquity. To my certain knowledge, above a hundred tradesmen have killed themſelves ; becauſe Cato did ſo before them, and as many forſaken damſels have drowned themſelves, becauſe Caliſta would not ſurvive her injured honour.

NEXT to gaming-tables, maſquerades claim the encouragement of the government, as they greatly promote the intereſt of my empire. To them many a maid has gone who never returned a maid from them. Thoſe places of polite and elegant entertainment, Ranelagh, Vauxhall, and Marybone Gardens ſhould be equally countenanced ; they do not contribute more to the diverſion of his majeſty's ſubjects than to my emolument. You may, perhaps, think I exaggerate, when I aſſure you, that there are as many c--ps got at theſe places as colds. The precincts of Covent-Garden do not furniſh more buſineſs for the ſurgeons ; a ſet of men that I have a particular regard for, as they greatly

greatly promote whoring, both by removing the ill consequences of it, and setting a good example themselves.

I MUST own I have had great obligations to several of the body, and in particular to the ingenious author of a Modest Defence of public Stews. He has proved, in so satisfactory a manner, the great use they might be made of, if, under proper regulations, that I am surpris'd that his project was never carried into execution.

HAVING thus done justice to the merit of the surgeons, I must next pay my compliments to the physicians, asking their pardon for not having taken the first notice of them. I must acknowledge, that there is no body of men to which I have greater obligations than to the physicians, and in this public manner return thanks to the whole college, for having speedily sent me many millions of souls, which, without their interposition, I might have waited for twenty, thirty, or forty years.

THE gentlemen of the law equally claim my gratitude, since, by my blessing upon their honest endeavours, ten souls are damned
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in Westminster-Hall for one that is saved in Westminster-Abbey.

THE bible itself, though a book that I hold in the utmost abhorrence, does me considerable service in all the courts of judicature, insomuch that the souls I gain by the perjuries it causes there, more than compensate for those it deprives me of in churches. And here I cannot dissemble my grief at the scriptures, not only being read in churches, in a language understood by the lowest of the vulgar; but, the perusal of them allowed to the whole laity without exception. This may, I fear, greatly obstruct the re-establishment of popery, which is what I most ardently wish for next to the introduction of universal atheism.

I RECEIV'D, however, a piece of intelligence not long since, which gave me the highest pleasure, as it shews, that there are many amongst you perfectly well affected to the catholic religion. You will easily guess I have the Roman catholic burial in view, which passed in form through Whitechapel, with a man carrying the host before it, and many warm devotees attending it, who, in
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the height of their zeal, knocked down all they met. Whether their behaviour will meet with the approbation of the magistrates, I cannot say ; but I cannot refuse it mine. Those who meet the host, without kneeling, and paying it proper respect, certainly deserve to be treated in such a manner.

It was with the greatest satisfaction imaginable I heard this piece of news, as it gives some room to hope, that the Reformation is growing out of fashion in England ; and it is with the utmost impatience I wait the confirmation. But, alas ! notwithstanding these petty successes, I have no reason to be contented with the present state of Great-Britain upon the whole ; the administration of your king, who has always shewn himself my inveterate enemy, makes me regret the prosperous reigns of Charles and James. With what pleasure did I see the kingdom of England in the time of the first, intirely governed by a French whore. Her influence caused the sale of Dunkirk, and made the king join with France, the natural enemy of England, in a destructive

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war with the Dutch. But the Duchefs of Portsmouth was not the only whore that had a hand in the adminiftration, there were many more in the number, in which an actrefs, and other ladies of pleasure, compofed the king's privy-council, as it were, and to the immortal honour of your order, the bishops of that age attended at the levees of thefe female minifters.

It was with equal fatisfaction I faw his fucceffor James exert himfelf to the utmoft to abolifh the reform'd religion, and introduce popery: nor were the meafures taken by him in order to bring about this great and glorious change, lefs agreeable to me than the end propofed: executions, tortures, oppreffion, taxes, imprifonments, were the laudable meafures made ufe of &c. How different is the face of things in the prefent reign, a monarch, fworn foe to popery, not defirous of arbitrary power, and determin'd to oppofe that of other monarchs, has made choice of a minifter, who having nothing in view but what misguided perfons look upon as the intereft of the nation, has purfued a plan, by which all the meafures of the French have been defeated,
and

and which has almost reduced them to a necessity of suing for peace. It is with the utmost concern I see a people, whose religion, government, and political views, I have always approved of, worsted in this manner, by a nation which professes a religion that I hold in the utmost abhorrence.

THE successes of the King of Prussia have given me equal uneasiness; he has always shewn himself an enemy to popery, slavery, and me; and if these united powers should unhappily succeed so far, as to be able to prescribe conditions to France, I should then despair of ever seeing the pretender on the throne of England, or the kingdom re-united to the See of Rome; two events which I ardently wish for, as the interests of the pope, the pretender, and myself are the same.

ST. ORIGEN, it is true, has advanced, that I, and all the devils in hell, shall be saved, sooner or later, and re-admitted to our places in heaven; but, if we were to regain the station we formerly held in the regions of eternal bliss, we should be only the slaves of the Almighty; for my part,

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I had rather stay where I am, since here I share a divided monarchy with the King of heaven.

Here I may reign secure, and in my mind,
To reign is worth ambition, tho' in hell;
Better to reign in hell than serve in heaven.

Here I can tyrannize over all the souls of the damned, whereas in heaven, I should be reduced to sing in a choir of ministring angels.

To conclude, I have taken a resolution since my fall, to oppose my grand adversary Jesus Christ to the utmost. He has shewn himself my inveterate enemy so long, that I am resolved never to make a peace, nor even a truce with him during the whole period of my existence.

My Lord, I humbly intreat you to consider what has been said; and, if you regulate your conduct by the rules laid down in this letter, you shall be reckoned amongst the principal friends and votaries of your humble Servant,



LUCIFER.

ADVER-

ADVERTISEMENT.

WHEREAS two pamphlets have been published, entitled, A Sure Guide to Hell, and Hell-Gates open to all Men, this is to inform the public, that they were printed without my knowledge, authority, or consent; and I have given orders to prosecute the authors of them, as the infernal law directs.

Pandemonium,

Nov. 8, 1759.

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